A SERMON PREACHED AT THE FVNERALS OF the moſt Reuerend Father, IOHN, *late Arch-biſhop* of YORKE.

Nouember the 17. *in the yeere* of our LORD, 1594.

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Benjamin Boucher the son of
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A FVNERAL SERMON.

PSALME 146.

Trust not in Princes, nor in any sonne of man, for there is no helpe in him; his breath departeth, & he returneth to his earth, the̅ his thoughts perish.

THat precept of the sonne of Syrach (though I neuer were willing to neglect) I would most gladly haue obserued at this time: *thou that art young, speak if need be, & yet scarcely when thou art twice asked.* For that which Euripides in *Hecuba*, spake of a noble & vnnoble man, I hold to be true of an old and young, man deliuering the same speech; though it be all one in words, it is not so in force and authority. The rule I am sure is euer for the most part against the younger. *No man when he hath tasted old wine, desireth new, for he saith, the old is better.* Antigonus gaue his iudgement of Pyrrhus, that he would proue to be some great man if he liued to be olde. *The wearie oxe treadeth surer*, a prouerbe which Ierome vsed against Augustine being short of his yeares. *Omnia fert ætas, animum quoq́, Age bringeth all things, and with all things wise dome.* Surely for mine own part I neuer thought it conuenient, that the grauity of this present businesse should not be answered with grauity both of person and speech; and my witnesses are both in heauen and earth, how iustly I can excuse my selfe, as Elihu did, Iob 32. *Beholde, I did waite vpon the words* of the auncient, *and hearkened for their knowledge*; I stayed the time till some elder and riper iudgement might haue acquited me from this presumption. For as I wished all honour, bounded vvithin sobrietie, to the name of my liuing master; so in this his memorie being dead, that these last accomplishments of our christian humanitie tovvardes him, might haue beene honoured both vvith the presence and paines of some honourable person: And that amongst other his felicities, it might haue been one more vvhich Alexander pronounced at the tombe of Achilles, when he put a garland about his statue, or piller, *O te fœlicem, cui mortuo talis præco contigerit, O happie Achilles, who being dead hast gotten thee such a trumpeter of thy prayses* as Homer was. Howbeit, vnder the name and nature where-

Eccle. 32.

Eadem oratio aqua non æquè valeo. Eur.

Magnum futurum si senesceret. Bos lassus fortius figit pedem.

in it commeth vnto me, being impoſed, notſought, and rather a burthen than either ſute or deſire of mine, and as an ende of my ſeruice, which for that vertuous ſpirits ſake, that ſometimes dwelt in it, I owe to the dead corpſe; I haue aduentured the charge, that whatſoeuer my vvants othervviſe bee, no man might ſay I vvanted duetie. And as one beſides, not vnwilling to take this aduantage, though of a moſt vnhappie and vnvvelcome time, to ſeale vp my former affections, and to publiſh to the world vvhat my loſſe is.

It vvas ſayde of olde time, and in ſome caſe it may be true, *Animo dolenti, nihil oportet credere, that a man ſhould neuer believe a grieued or troubled mind.* I think the contrary: *animo dolenti magis oportet credere*, a man ſhould rather believe a minde in the griefe thereof. And it is the beſt excuſe for my bolde endeuours at this time, that beeing no ſtraunger eyther to his death, the eyes of whoſe bodie (and vnder God of mine owne hope) I holpe to cloſe vp; either to that ſorrow which his death hath diuided amongſt vs his skattered flocke; I am able to ſay that by my hearing, vvhich others but by here-ſay, and with a tongue fired at the altar of my heart, quickened and enliued, I meane, from the ſenſe of the inward ſorrow which I haue conceiued.

I haue layde the foundation of my ſpeech from the wordes of the Pſalme; *Put not your truſt in Princes, nor in any ſonne of man, for there is no helpe in him &c.*

1. *Princes* are an honourable calling, but they are *the ſonnes of men.*

2 *The ſonnes of men* are creatures not farre inferiour to Angels, but *there is no helpe in them.*

3 *There is no helpe in them*, becauſe not onely their puiſſaunce and ſtrength, but alſo the verie *breath* of their noſtrilles *departeth.*

4 When their *breath is departed*, they are not placed amongſt the ſtars, but *returne to their earth.*

5 Their deuiſes are not canonized and kept for eternitie, *for their thoughts periſh.* You ſee the firſt and the laſt, higheſt and loweſt of all the ſonnes of Adam. They may bee made honourable, *Princes*, but they are borne ſinfull, *the ſonnes of men*, borne weake, *there is no helpe in them*, borne mortall, *their breath departeth*, borne corruptible, *they return to their earth*: and laſtly, their mortality and corruption is not onely in their fleſh, but in ſome part or remnant of their ſpirits, for

their

their thoughts periſh. The Prophet (you marke it) climeth vp by degrees to the diſabling of the beſt men amongſt vs, and in them of all the reſt. For, if Princes deſerue not confidence, the argument muſt needes holde by compariſon, much leſſe meaner men. The order of the words is ſo ſet, that the members following are evermore either the reaſon or ſome confirmation to that that went before. *Truſt not in Princes.* Why? becauſe *they are the ſonnes of men.* Why not in the ſonnes of men? becauſe *there is no helpe in them.* Why is there no helpe in them? becauſe when *their breath goeth forth, they turne again to their earth.* What if their fleſh be corrupted? Nay, *their thoughts* alſo *come to nothing.*

Truſt not in princes.

For firſt, this firſt order and ranke which the Prophet hath heere placed, the *Princes* and Gods of the earth, are, by birth *men*; ſecondly, *weake* men, and ſuch in whom *no helpe is*; thirdly, not onely weak, but *dying, their breath goeth out*; fourthly, not onely dying, but ſubiect to diſſolution, *they turne to the earth*; fiftly, if only their bodies were diſſolved, and their intendments or actes might ſtand, there were leſſe cauſe to diſtruſt them; but *their thoughts* are as tranſitory as their bodies.

Chryſoſtome deriveth it thus. *Truſt not in Princes*, either becauſe they are men, or becauſe helpeleſſe, or becauſe mortall, or becauſe corruptible, both in the frames of their bodies, and in the cogitations of their heartes, or laſtly, *Si dicendum eſt aliquid mirabile, if a man may ſpeake that which the world may iuſtly vvonder at*, Truſt not in Princes even for this very cauſe becauſe they are Princes, and in leaſt ſafety themſelues. O happy governours (ſayeth one) if they knewe their miſeries, more vnhappy if they knowe them not. *Tamille timere cogitat quàm timeri*, it was Cyprians iudgement of one in government, *that hee hath as great cauſe to feare as to bee feared.* The authoritie or preheminence of Princes amongſt menne is great, *if the king ſay kill, they kill; if ſpare, they ſpare: and* (but that it is the ordinaunce of GOD, a thing vvhich his owne right hand hath planted) not poſſible to ſtand. For they may all ſay, *It is thou that ſubdueſt my people vnder mee*; and their promotion *commeth neither from the Eaſt, nor from the Weſt, nor from* the ſuffrages of the people, nor from the line of their auncient progenitours, nor from the conqueſt of their ſwordes, but from the Lord of hoaſtes.

Mihi credite mori malim quam imperare, Otho.

Pſal. 144.

GOD telleth Cyrus, Eſay the fiue and fortieth, *his ſervant his annointed, to whome hee had opened the doores of the kingdome, and*

whoſe

whose hand hee helde, I haue called thee by thy name, and surnamed thee though thou hast not knowne mee. I finde it noted vpon that place, that his name was Spaco before, which by the testimony of Herodotus and Iustine, in the language of the Medes signifieth a dogge: but God changed that name, and called him Coresch, or Cyrus, which
Iob.29. in the Persian language soundeth a Lord. Iob in his owne person so describeth the state of Princes and rulers: *That when hee went out of the gate, to the seate of iudgement, the young men sawe him and hid themselues, the aged arose and stoode vp, the princes stayed their talke, and laide their handes vpon their mouthes; when the eare heard him, it blessed him, and when the eye saw him, it gaue witnesse vnto him: after his wordes they replied not, and his talke dropped vpon him, and they waited for him as for the raine: neither did they suffer the light of his countenance to fall to the ground.* This is the reason that men are so willing *to seeke the face of the ruler:* for, being in the highest places, they are able to gratifie their followers vvith highest pleasures. They *that haue power are called benefactours*, Luk. 22. Elizæus asked the woman of Shunem, 2. Kings 4. in whose house he had lodged, what he might doe for her, *is there any thing for thee to bee spoken for to the king, or to the captain of the host?* as the greatest remuneration that his heart could then thinke vpon. Now, as their port and presence is very glorious vppon the earth, so neither is it permanent: and whilest it hath being, it is dayly assaulted both with domesticall and forraigne daungers. Hee that created great lightes, a greater to rule the day and a lesse the night, he hath also created great rulers on the earth, some to bee Emperours, some kings, some subordinate governours, some in Continents, some in Ilands, some in provinces, &c. And as hee shall change the glory of the former, *that the sunne shall bee darkened and lose his shining, and the moone shall bee turned into bloud*; so hee shall staine the beautie of the latter, and lay their honour in the dust, and those that haue
Psalm.82. beene *clothed in purple, may happe to embrace the dunghill.* Hee saith in the Psalme, *I haue sayde that yee are Gods, and the children of the most High, but yee shall die like men, & fal like the rest of the princes.* It is a prerogatiue that God hath, *to call things that are not, as if they were:* but if they themselues shall take vpon them to bee GODS when they are but men, the LORD will quickely abase them. Zenacharib is in his
Esa.37. ruffe for a time, *Where is the King of Hamath? and the King of Arpad?* (Kings which hee had destroyed) and *Haue the Gods of the nations deliuered their clients and oratours out of my hands?* and, *Hezechias, let not thy GOD deceiue thee:* prowd challenges. But a man might soone haue

haue asked him, where is the King of Assur? and, hath Nisroch the God of Assyria delivered Zenacharib himselfe out of the handes of God? and, Zenacharib, let not thy GOD deceiue thee: nay, take heede that thine owne sonnes deceiue thee not: thy bowelles, thy flesh and bones shall murther thee, where thou art most devout. Herode is content at the first to admit the perswasion of the people, crying, *The voice of God, not of man:* but as he received his glory and pride in a theatre, so his shame and downefall in a theatre; the people showted not so fast in his eares, but another people sent from God, gnaweth as fast within his bowelles, and maketh him alter the stile of his oration; *I that but lately was called a God,* and thought to bee immortall by you, *am now going to my death.* But take them in their happiest and fortunatest courses both kings and kingdomes; as they haue their beginnings and their full strength, so they haue their climacterical & dangerous years (as he spake of France) so also their periodes and determinations. And these are the lottes they must all drawe in their courses, as I have found them recited, *Regnabo, regno, regnavi, sum sine regno, I shall reigne, I doo reigne, I haue reigned, I haue new done reigning.*

Act. 12.

Qui modò immortalis vocabar, &c. Euseb. Lanero.

Surely, those that are good princes indeede, whose thrones are estastablished with mercy & iudgement, they haue need dayly & hourely to be commended vnto God; *Good lucke haue yee with your honour, wee wish you prosperitie: O Lord giue thy iudgements vnto the King, & thy righteousnesse vnto the Kings son: send them helpe frō thy sanctuary, & strengthen them out of Sion;* for their honour is dearely bought, they drinke worme-wood in a cup of golde, they lie in a bed of Ivory, trimmed with carpets of Egypt, but over their heads hangeth a naked sworde, the point down-warde, by a small horse-haire threatning their continuall slaughter. They might al pronounce, but that they are strengthned with the arme of God, of their honourablest robe, and ensigne of their maiesty, *O nobilem magis quàm fœlicem pannū, O rather noble than happy garment.* If men did throughly know, how many disquietments, daungers, and miseries it is replenished with, if it lay vpon the ground before their face, they would hardly take it vppe. That which *seemeth high to others, is steepe and headlong to them.* Isboseth never wanteth a man in his owne campe, nor Elah a servant in his own house, nor David a sonne from his owne loines, besides Doegs, and Shemeis, and Achitophels, wicked coūsailours, blasphemous railers, traiterous spies to doe them mischiefe.

Timeo incustoditos aditus, timeo ipsos custodes. Tiberius.

Stob. ser. 41.

Quæ aliis excelsa videntur, ipsis prærupta sunt. Senec.

To conclude therefore, our duetie to princes is not confidence and faith

faith in them, but faithfulneſſe and obedience towards them. *Giue vnto Cæſar that which is Cæſars*, giue him *tribute, cuſtom, honour, fear*, ſerue him with your fieldes and vineyardes for his maintenance, with your liues, and the liues of your ſonnes for his defence; & pray for the life of Nabuchodonozor or *the king of Babylō, & of Balthaſar his ſon, that their dayes may be as the daies of heaven vpon the earth.* This the Apoſtle requireth of vs, *that prayers and ſupplicatiōs be made for all men, namely & eſpecially for kings, and all that are in authority: and that we be ſubiect*, one ſaith, *to the creature or conſtitution of man*, another ſaith, *to the ordinance of God*, becauſe God hath ordained it by the hands of man; whether it be to the king or his officer, higher or lower; One ſaith, *for conſcience ſake*; another, *for the Lords ſake*; becauſe conſcience is then aſſured, when it goeth after his direction. This is their right: but that *confidence* which my text ſpeaketh of, belongeth only to the hope of Iſrael, and to him is fully reſerved.

Baruch.

1. Tim. 2.

1. Pet. 2. Rom. 13 Ibid.

Will you knowe a farther reaſon to exclude both princes and all others vvho haue their dwellinges with mortall fleſh, from this affiaunce of ours? they are the *ſonnes of men*. I except you one: *in vno filio hominis ſalus, in one, and that onely ſonne of man there was ſaluation:* not becauſe hee was meerely the ſonne of man, but the ſonne of God alſo. Amongſt thoſe that *were begotten of vvomen, there neuer aroſe a greater than Iohn Baptiſt:* yet he tolde his diſciples that claue vnto him, *I am not hee*, and ſent them away vnto a greater, and pointed at him with his finger, *Beholde the lambe of God.* When Cornelius fell downe at the feete of Peter to worſhippe him, Actes the tenth, Peter tooke him vp and aunſwered, *I my ſelfe am alſo a man.* When the Prieſt of Iupiter brought bulles and garlandes to ſacrifice to Paule and Barnabas, it ſet them in a paſſion, *they rent their cloathes, and ranne in amongeſt the people, crying and ſaying, O men, why doe yee theſe thinges, for wee are alſo men ſubiect to the like paſſions that yee bee.* They mighte haue added for further explication ſake, that which is written Eſay the ſeconde, *Ceaſe from the man whoſe breath is in his noſtrels, for wherein is hee to bee eſteemed?* and in the 51 of the ſame prophecy, *Who art thou that thou ſhouldeſt feare a mortall man, and the ſonne of man that ſhal be made like graſſe?* and a little before. *The moth ſhall deuoure him like a garment, and the vvorme deuoure him like woolle, but my righteouſneſſe ſhall be for ever, and my ſaluation from generation to generation.* A man of what condition ſo ever he be (ſaith Lactantius) *Si ſibi credit, hoc eſt, ſi homini credit.* if he truſt himſelfe, that is, if hee truſt man, beſides his folly in not ſeeing his

Nor in any ſonne of man. *Auguſtine.*

Non ſum.

Καὶ γὼ αὐτὸς

Ἄνθρωποι ὁμοιοπαθεῖς.

Act. 14.

Ibid.

Lib. 3. cap. 3.

errour,

errour, hee is very arrogant and audacious to challenge that vnto himselfe, which the nature of man is not capable of. When the Israelites, Esay 31. waited vppon the helpe of Egypt, trusting in their chariots because they were many, and their horses because they were strong, God gaue them none other aunswere than this; *The Egyptians are men and not God, their horses flesh and not spirit, and therfore when the Lord shall stretch out his hand, the helpe shall fall, and hee that is holpen, and both shall faile together.* The nature of man at the first creation, before that lumpe was sowred with the leaven of sinne, was full of glory and grace: as God expostulated with David, *I made thee king over Israell, and if that had been too little, I would haue done much more;* 2. Sam. 12. so man was made king, and put in Lord-like dominion and possession, not over cantons and corners of the world, but over the aire, the sea, the earth, and every beast and fish, and feathered foule therein created. All thinges were made for vs: for in a manner wee are the ende and perfection of all things. And if this bee too little, God hath yet done more for vs. For our sakes were the heavens created, and for our sakes were the heavens bowed, and GOD was made man to pleasure man: so that all is ours, and wee are Christes, and Christ is Gods. The wise men of the world, who never looked farre into the honours of man as wee doe, yet evermore advaunced that creature aboue all others. One called him *a little vvorld, the world a great man*; another *a mortall God, God an immortall man*; another, *all thinges*; becuase he partaketh the nature of plants, of beastes, and of spirituall creatures. Phavorinus marvailed at nothing in the world besides man, at nothing in man besides his minde. Abdala the Saracen, being asked what hee most wondred at vppon the stage of this world, aunswered, man; and Saint Augustine saith that man is a greater miracle *than all the miracles that ever haue beene wrought amongst men.* Whatsoever our prerogatiues are (as they haue bin greater in times past, *fuimus Troes, wee haue beene Troianes*, and it hath beene an happy thing to bee borne man) wee cannot now forgoe our nature, our generation is knowne to the world, our *foundation is in the dust*; *wee were fashioned beneath in the earth, we were brought together to be flesh in our mothers wombes in ten monthes, and when wee were borne, wee received no more than the common aire, and fell vppon the earth, which is of like nature.* Our father is prooved to bee an Ammorite, neither Angell nor God, and our mother an Hittite, and wee the vncleane children of an vncleane seede. Let Alexander perswade himselfe that hee was the sonne of Iupiter Hammon, till he

Εσμεν γὰρ ὡς καὶ ἡμῖς τέλος. 2. Physic. *Propter hominē homo Deus factus est.*

Wisd. 7.

see

Rex regum, frater solis et lunæ, particeps syderum. Nec deus est nec homo.

see his bloud; let Sapor the king of Persia write himselfe *king of kings, brother to the sunne & moone, partner with the starrs*; let the Canonists of Rome make a new canon to transfigure their Pope into a new nature, writing him, Neither God, nor man, but somwhat betweene both; let Antiochus thinke to sayle vpon the mountains, Zenacharib to dry vp the rivers with the plant of his foote; let Edom exalt himselfe like an Eagle, and build his nest *amongest the starres*, and say in the swelling of his heart, *who shall bring me down to the ground?* yet, when they haue all done, let them looke back to *their tribe, and their fathers poore house, & the pit from whence they were hewen*, let them examine their pedegree and descent, and they shall finde that they are but *the sonnes of men*: & that the Lord hath laid this iudgement vpon them, *Man that is borne of a woman* hath want of daies and store of miseries. I end with that excellent admonition of Scaliger to Cardan: *I would ever haue thee remember that thou & I, & others, are but men: for if thou knowest what mã is, thou wilt easily vnderstand thy selfe to bee nothing. For mine owne part, I am not wont to say that wee are so much as men, but peeces of man; of all which put together, something may be made, not great, but of each of them sundred, almost lesse than nothing.*

Obadiah.

Exerc. 148.

Partes hominis. Penè minus quàm nihil.

There is no helpe in them.

If you will now learne the reason why you must not trust in the sonnes of men, *there is no helpe in them*: that is not so; for Eue was made *an helper* to the man: but there is no salvation in them: or salvation there may bee, such as it is, for a moment of time, not finall, as Iosuah was a Saviour vnto Israell; and saluation of the body, but not of the soule, whereas the salvation of the Lord is never but salvation; for he is *the same God, and his yeares faile not*: and it reacheth to all partes, *for his arme is not shortned*. Plinie obserueth in his naturall historie, that nature hath giuen armour and covering to all other living thinges; shelles, crustes, hides, prickles, haires, feathers, fleeces, skales, Chrysostome addeth, talents, tuskes, hornes; *onely man vpon his birth day she doth cast forth naked, & vpon the naked ground to weeping and howling*. Chrysostome giueth the reason, *God hath so disposed of man, that himselfe might be his onely protection*. Hee confessed in the person of all mankinde, who saw it experienced in his owne, *naked I came from my mothers wombe, and naked I shall returne thither againe*. Wee heare their beginning and their ending. But say, that in the course of his life, man shall haue girded himselfe with strength, and decked him with maiestie, what is hee then more than a vaine man? For what did it helpe the children of Canaan that the sonnes of Anak, Gyants of the earth, dwelt amongst them? of whome the chil-

Lib. 7.

Hominẽ tantùm nudum & nudâ humo natali die abiicit ad vagitum.

Hominem solùm sic disposuit vt virtus ipsius sit deus ipse.

children of Israell sayde, *wee haue seene the sonnes of Anak there.* They were all destroyed by Iosuah, *they and their cities, and not one Anakim left in the mountaines of Israell and Iudah.* VVee reade of Og the King of Basan, the onely remnant of those Gyants, *that his bed was a bed of yron, the length of 9. cubits, the breadth 4. after the cubit of a man:* yet how often doth the Psalmist sing, *hee hath slaine mightie kings, Sehon king of the Amorites, and Og the king of Basan?* VVhat did it profit the Philistines, that the monster Golias was amongst thē? or the monster himselfe, that his stature was so huge, his helmet, his greues, his corslet, his shield, all brasse? the staffe of his speare like a weavers beame? hee was smitten by a childe in comparison, who came with a sheepheards staffe, & sling in his hand, and a few smooth stones in his skrippe; & (that which was the safest munition of all others) *in the name of the Lord of hostes,* the God of Israell whom he had rayled vpon.

Deut. 1. Iosu. 11 Deut 3 1. Sam. 17

These and the like experimentes made him so bolde afterwardes, that hee defied all men, *I will not feare what man can doo vnto mee; I will not feare for tenne thousands of people that shal beset mee round about, though an host were pitched against mee, my heart should not be afraid; all nations compassed me about, but in the name of the Lord wil I destroy them. They haue compassed me about, I say, they haue compassed me about, but in the name of the Lord shall I destroy them. They came about mee like Bees, and are extinct euen as a fire of thornes, for in the name of the Lord shall I destroy them.* The reason is, *for thou Lord hast holpen mee, thou art my strength and my song, thou hast been my deliuerance. The Lord is a man of warre, and his name is Iehovah: the eternall God is thy refuge, & vnder his armes thou art for ever, hee shall cast out the enemie before thee, and wil say, destroy them.* The one was the song of Moses after the drowning of Pharaoh and his host; the other a part of his blessing given to the tribes of Israell not long before his death. It was not the sword of Gedeon that ouer-threwe the Madianites, Iudg. 7. *but the sworde of the Lord and Gedeon*; and therefore hee chose rather to giue that ouerthrow by few, than by many, least Israell might make their vaunt against him and say, *my hand hath saued mee. Afterwardes, when they sayde to Gedeon, raigne thou ouer vs, both thou and thy sonne, and thy sonnes sonne, for thou hast deliuered vs out of the hand of Madian;* he answered them, *I will not raigne ouer you, neither shall my child raigne ouer you, but the LORD shal raigne ouer you.* You heare what our strength is. And for other helpes, seeke them farre and neare, they are so weake, that they are not able to change the colour of one haire of our

Psalm. 56. Psalm. 3. Psalm. 27. Psalm. 118. Exod. 15. Deut. 26.

our bodies, nor adde one cubite to our ſtature, nor on minute of time to thoſe dayes which God hath aſſigned vs. Why then do wee flatter our ſelues that we ſhall *multiply our daies as the ſand?* or vvhat triacle is there at Gilead, what Phyſition there, that canne cure the gowte in Aſa his legges, or lay a right plaiſter to the byle of Ezechias, or eaſe the aking of the head which the Shunamits child complained of, or heale a fever, a dropſie, an iſſue of bloud, or any one of a thouſand diſeaſes more wherewith the body of man is oppugned, if the Lord inſtruct and aſſiſt him not? I reade that Socrates never needed Phyſitian in his life time; that Pompey a Poet, and a noble man borne, was ſo ſound that he never belched; Anthonia the wife of Druſus never ſper, *vt perhibent qui de magnis maiora loquuntur*, as they ſay who of great matters vſe greater wordes: their times belike vvere more temperate, and therefore leſſer rheumatike than ours. Wee deſire to haue ſtrong bodies, able to doe vs ſervice in our olde age, *ſed prohibent grandes patinæ*, but wee eate and drinke ſo much that it cannot bee. Aſclepiades a Phyſitian indented with fortune that if ever hee ſhould happen to fall ſicke, hee would no longer be a Phyſitian: *Et qnid opus Cratero, magnos promittere montes:* vvhat neede Aſclepiades, (who with a ſuddaine fall of a ladder prevented ſickeneſſe, and ended his dayes,) or Craterus, or any other Phyſitian promiſe ſuch mountaines to himſelfe or others? *A Phyſitian is to be honoured with that honour that is due vnto him, but of the moſt High commeth healing; his knowledge lifteth vp the head, hee receiveth giftes of the king, and in the ſight of great men he ſhal be had in admiration, but the Lord hath created the medicines of the earth; the Apothecarie maketh a confection, and yet hee cannot finiſh his own worke.* Let the Phyſitian do his part with anvpright and faithfull minde, in the ſight of G O D who hath created him, let him not lie to his patient and thrall, nor draw him into errour, as Abraham did Abimelech in ſaying that Sara was but his ſiſter, when ſhee was his wife; he had well-nigh cauſed him to ſinne by that falſe ſuggeſtion: ſo theſe may deceiue their patients, and make them the more careleſſe, by telling thē that their diſeaſe is further off in degree, when it is incorporate into them, and lyeth ſo neare to their body (euen like a wife) that it may not bee ſeuered, when the ſicke man and his ſickneſſe are *duo in carne vna*, as it were two in one fleſh. Some are vnskilfull in their profeſſion, ſuch as Plinie ſpeaketh of, *experimenta per mortes agunt: they kill men to gaine experience.* And Seneca noteth the like, *officioſiſſimè multos occidunt*, they are very buſie to caſt manie men awaie. Others are vnfaithfull.

Eccleſ. 38.

and

and these (in my iudgement) are more to be eschewed than the former euil counsailors, *healing the hurts of the people with sweete words, crying peace, peace, all is well*, when behold, Hannibal is at the gates, death is entered in at the windowes and at the dores, and hath taken the fort of the body into her hands. Such are very vnlikely to make sound bodies, because they come with vnsound hearts; and of these is the prouerbe verified, *tituli pharmaca habent, pyxides venena*, all their titles, pretences, and promises, are health, health, but their drugs & receipts are poison; I meane not so much to the bodies as to the soules of men. Trust not in man therfore, neither in his strength, nor in his skill, and fidelity, for there is no helpe in him. Why no helpe?

His spirit departeth; not only his strength, his health, his agility his liuelihood; *but his breath*. I will ioine the residue of my text all in one; nor only his breath, but his flesh, bloud, bones, marrow, sinewes, arteries, all must go. There is a resolution of his whole substance, his *last garmēt, which is his skin, shalbe pulled off*: he hath here no abiding place, nor any state of perpetuity, but *returneth*; not immediatly to heauen, but to *the earth*; nor to the earth as a stranger vnto him, or an vnknowen place, but *to his earth*, as his familiar friend & of old acquaintāce. Neither is there only an end of these materiall parts, but part of his inward man also perisheth, so far as his carnall and worldly designements went, which he fansied to himselfe in his life time.

His breath departeth, &c.

Detrahetur nouissimum velamentum cutis.

Ad terrā suam.

Here is the end of all flesh; they soiourn vpon the face of the earth, and their spirit also soiourneth within their bodies. It cōmeth & returneth as a trauailer by the way, & staieth perhaps for an houre, a daie, a yeare, a decade of yeares, more or less, & then *exit spiritus, our breath departeth from vs*. As God called Abraham, *exi de terra tua, goe out of thy countrey* wherin thou wert borne and bred; so he calleth to our spirits, Come out of your houses wherin you haue long dwelt. There is but one manner of entering into the world, but many waies of going out: wee are full of holes, we take water at a thousand breaches; one *dyeth young, another in a good age, some in their full strength when their breasts are full of milke*, some by the hand of God, some by sickenes & infirmity, some by violence. The infants of Bethleem are slaine in their cradles, Eglon in his parlor, Saul in the field, Isboseth vpon his bed, Zenacharib in the temple, Ioab at the very altar; some dy by famine as the children of Ierusalem, some by saturitie and surfetting as the children of Sodome, some by Beares as the boyes that mocked Elizeus, some by Lyons as the disobedient Prophet, some by vvormes, as Herode, some by dogges as Euripides, but Lucian

And then his thoughts perish

Vnus introitus innumeri exitus.

better deserued that death, and hee also sustained it: The sonnes and daughters of Iob, in the middest of their feasting with the fall of an house, Chore & his complices with the opening of the earth, the captaines and their fifties with fire from heauen, the coles whereof were neuer blowen, Zimri with fire from earth which himselfe kindled, *eosdem penates habuit & regiam, & rogum, & sepulchrum*, as Val. Maximus writeth of Tullus Hostilius who was smitten with lightning, *the same house was both his palace, & pile, & graue to be buried in.* I add that which is more admirable: Homer died of griefe, because he could not aunswere a riddle which fisher-men proposed vnto him; Sophocles with ioy, because in a prize of learning, after long expectation, he got the victory of his aduersary, but by one voice. Behold ye despisers, & wõder at the hãd of God: you that are *in league with death, & make a truce with the grane*; you that say to your soules, *take thine ease* and be at rest for many years, & *to morrow shal be as this day & much better*; with whõ there is nothing but as in the daies of Noah, *eate drinke, marry*, vntill the floud commeth; Seeing that both sorrow and ioy are able to kill you, and your life hangeth vpon so smal a thread, that the least gnat in the aire can choke you as it choked a Pope of Rome; a little haire in your milke strangle you as it did a counsailour in Rome, a stone of a raisin stop your breath, as it did the breath of Anacreon; *put not the euill day far frõ you*, which the ordinance of God hath put so neare; remember your Creator in time before *the day come wherin you shal say we haue no pleasure in them*; walke not alwaies with your faces to the East, somtimes haue an eie to the West, where the sun goeth downe; sit not euer in the prow of the ship, sometimes go to the sterne; *stand in your watch-towers*, as the creature doth Rom. 8. and waite for the houre of your deliuerance; prouide your armies before that dreadfull king cõmeth to fight against you with his greater forces; *order your houses before you die*, that is, dispose of your bodies and soules, and all the implements of them both; let not your eies bee gadding after pleasure, nor your cares itching after rumors, nor your mindes wandering in the fieldes, when death is in your houses; your bodies are not brasse, nor your strength the strength of stones, your life none inheritance, your breath no more than as the vapour and smoake of the chimney within your nostrels, or as a stranger within your gates, comming and going againe, not to returne anie more till the day of finall redemption. It is a wonder that there should be need of any such exhortation after so long experience. If we were as Adam was, who neuer sawe the example of any precedent death, we might the more iustly bee excused;

Plutar.

Cyprian. de sing. Cleric.

ſed. For as Chriſt ſpake in the Goſpell, of the vertues done in Chorazin and Bethſaida, if the *vertues wrought amongſt you had been wrought elſewhere, &c.* So if thoſe innumerable deaths which haue been ſhewed amongſt vs, had beene ſhewed in the daies of Adam before his fall, hee would neuer haue runne into that contempt. Wee know that we muſt die, and as Calvus ſpake againſt Vatinius, you know that hee hath practiced ambition, and there is no man but knoweth that you know ſo much; ſo we know the certainty of our death; as we knowe our names, and the ioints of our fingers, and yet vve regarde it not. What are all the Citties and townes of the earth, ſo farre as the line thereof is ſtretched, but *humanarum cladium miſeranda conſepta*, the lamentable pinfolds of the deaths of men? O pray that the flight and departure of this ſpirit which muſt depart, be not *vpon the ſabbath day*, in the reſt and tranquillitie of your ſins, nor in the *winter and froſt* of your hard hearts, nor in the *midnight* of your ſecuritie when you leaſt looke for it. Woe worth the *man whom the Lord when he commeth ſhall finde ſleeping*. I ſay the vntimely fruite is better than that man, and it had been good for that man if he had neuer bin borne: *the theeues ſhall breake through his houſe*, the dangerous theeues of the ſoule, Satan and his angels, *ſpirituall wickedneſs* ſhal rob not his coffers, but his cõſcience of a treaſure which he had, but loſt with careleſnes. The *bridegroome ſhall come by with a noiſe*, but behold *his light is out, his oile ſpent*, that is, both his matter & opportunity of wel-doing is gone, and hee cannot ſupply either by borrowing or by buying, though hee would giue his heart bloud for it. What ſhall becom of him, but that he ſhall knocke at the gates of heauen while thoſe gates are ſtanding, and cry vpon the Lord while he hath his being, to no purpoſe?

Factum eſſe ambitum ſcitis, & hoc vos ſcire omnes ſciunt.

Valer. Max.

The inſtruction ſerueth vs all. For the Prophet was willed *to crie*, that thoſe which were fartheſt off from hearing the ſound and beleeuing the report of the voice, might be made partakers of it, *All fleſh is graſſe, and all the goodlines therof as the flower of the field.* And to ſhew how ſtraunge it ſeemed vnto him, that any ſhould bee ignoraunt of their mortall condition, and *ſtrangers in Ieruſalem* (as the diſciple ſpake to Chriſt, Luke 24.) or rather in the world, *not knowing the things which ordinarily come to paſſe*, from the firſt creation, till time ſhall be no more, hee continueth his crie: *Know ye nothing? haue ye not heard it? hath it not been told you from the beginning? Haue yee not learned it from the foundation of the earth? That it is hee that ſitteth vpon the circle of the earth, and the inhabitants in compariſon of him are but graſſhoppers? That hee maketh the Princes of the earth as nothing and the* Eſ. 40

iudges as vanitie? as though they were neuer planted, neuer ſowen, and their ſtocks had taken no roote vpon the earth? For he doth but blow vpon them,
Heb. 9 *and they wither, and the whirle-winde taketh them away like ſtraw. Statutum eſt omnibus ſemel mori, it is appointed vnto all men once to die,* nay twiſe to die; (*Moriendo morieris*, God threatned Adam, that he ſhould *die the death,*) ſo the Apoſtle here ſayth, firſt death, and *afterwardes iudgement*, if wee looke into it. But the ſtatute touching the former branch ſhall neuer be repealed, till deſtruction bee throwne into the lake of fire, and it bee fulfilled which the Apoſtle hath reuealed
Reuel. 21 vnto him, (*Mors non erit vltrà, death ſhall be no more.* Let vs take heed therefore, leaſt whileſt wee are carefull to doe all our things in time, to ſet our trees, to ſowe our fieldes, gather our fruites, we loſe or lay vp in the napkin of ſecurity, and burie in the earth of forgetfulneſſe, the moſt precious talent of time committed vnto vs, in the ordering and framing of our liues to ſaluation, as if nothing were vilet vnto vs than our ſelues. Let vs beware to offer the dregs of our life, to him that inſpired it, leaſt we drinke the dregs of his anger. If wee wiſh with Balaam, *that our latter ends may be like the ends of the righteous*, let vs not be negligent to faſhion our beginnings & middles like theirs. Let vs know that life is ſhort, and the art of ſaluation requireth a long time of learning, and the way into heauen is long and cannot be troden in a ſhort time. Aſtronomers ſay, that the ſpace betweene heauen and earth, if one ſhould clime vnto it by ladders, is nine hundreth thouſand miles: but the diſtance whereof I ſpeake, betweene corruption and incorruption, mortality and immortality, wretchednes and glory, can by no meaſure be comprehended.

Vita breuis, ars longa.

He returneth to the earth. Deut. 28

Let the proude by name remember that they muſt *turne to the earth* which now they ſet their feete vpon. Rather thoſe *tender and daintie women, that neuer aduenture to ſet the ſole of their foote vpon the ground*, but as if the face of the earth were not prouided for the daughters of men, they muſt bee alwaies carryed like the fowles of the ayre betweene heauen and earth; Let them remember, that the earth ſhall ſet her foote vpon their heads, and their lippes ſhall kiſſe the duſt of the ground, and the very grauell and ſlime of the graue ſhall dwell betweene their hawty eye-liddes. *Why do they kill the Prophets and build vp tombes?* kill their ſoules and garniſh their bodies? Doe they fore-thinke what ſhall become of them? when after all their labour and coſt beſtowed, in whiting and painting the outward wals, there remaineth nothing but *putidum & putridum cadauer, a ſtinking and rotten carkas?* when, though now they ſay, to their ſiſters in the

the fleſh, *Touch mee not, I am of purer mould than thou art*, yet the bones of Agamemnon and Therſites, ſhalbe mingled togither, of Vaſhti the moſt beautifull Queene, and the blackeſt Ægyptian bond woman, ſhall not bee found aſunder? I haue not leaſure to ſay much vnto our prowde duſt and aſhes. But if *purple and fine linnen were an* opprobrious note (for lacke of an inward cloathing) to the rich man in the Goſpell, if that parable were to be written in theſe daies, *purple and fine linnen*, were nothing. And what the burthens and cariages of pride in the age of Clemens Alexandrinus were, I know not: but if it *were a wonder to him, that they killed not themſelues vnder thoſe burthens*, I am ſure, if the meaſure were then full, it is now heaped vpon the higheſt, and ſhaken togither and preſſed downe againe. We are madde to forget nature. Adam hath wiſdome to call all the beaſts of the fielde by their proper names; but he forgetteth his owne name, that he was called *Adam*; and that there is an affinity betweene the earth and him. For hee ſhall returne to the earth, *his earth*. Hee was not made of that ſubſtaunce whereof the Angelles and ſtarres, no not of that matter whereof the aire and the water, inferiour creatures. The earth was the vvombe that bredde him, and the earth the vvombe that muſt receiue him againe. For let him play the Alchymiſt vvhile he will, and ſtriue to turne earth into ſiluer and golde and pearles, by making ſhew to the world, vnder his glorious adornations, that hee is of ſome better ſubſtance, yet the time is not farre off, that the earth ſhall challenge him for her naturall childe, and ſay, hee is my bowelles. Neyther can his rich apparell ſo diſguiſe him in his life time, nor cear-cloathes, ſpices and balmes, ſo preſerue him after his death, nor immuring ſtone or lead, hide him ſo cloſe, but that his originall mother wil both know him againe, and take him into her poſſeſſion.

Mihi mirabile fit quòd non eneentur, cùm tantum onus baiulent. 2. Padag.

His earth.

Let the couetous alſo remember this; Nature ſhal as narrowly examine them, at their going out, as at their firſt entring. They brought nothing with them into this world, but skin ouer their teeth, and ouer the other part of their bodies, and it is as certaine, they ſhall carrie avvaie nothing. They ioine houſe to houſe, field to fielde, by diſioyning the companies and ſocieties of men, they will dvvell alone vpon the earth, and leaue the inheritance of the world to their babes after them. And as they vvere happie common-vveales heeretofore, wherein theſe ſpeeches *Mine & Thine* were leaſt heard, ſo are we fallen into theſe vnhappy and vnrighteous daies, wherin there is ſmall care taken, vvhat communities bee ouerthrowen, and diſpearſed, ſo

Exutit redemtum natura, ſicut intrantem. Senec.

so all may accrue to a fevve Lordes. Socrates carried Alcibiades, bragging of his lands, to a map of the world, and bade him demonstrate where his land lay. He could not espie it, for Athens it selfe, was but a small thing. I would not deale so sparingly with you, yee *rich men of this world*; (for the Apostle distinguisheth you, to shewe that there are both riches, and a world to come:) I will tell you vvhere your land lyeth, and vvhat is truely *mine and thine*, and belonging to euery man. So much measure of ground, to the length & bredth of your bodies as may serue to burie them in, or so many handfuls of dust as your bodies goe into after their consumption; This is *terra mea, & terra sua, & terra vestra, my earth, and his earth, and your earth*, and more than this wee cannot claime. Therfore as the son of Sirach asked the prowd, *Quid superbis terra & cinis?* so I the couetous, *quid concupiscis terra & cinis?* Why doest thou couet, earth and ashes? when if it were possible for thee, to possesse as much ground as euer the diuel shewed vnto the Son of God from that high mountaine, yet in the end thou shalt be driuen from all this, as the people of Canaan were driuen from that land, which they thought their euerlasting inheritance; and thou must betake thy selfe *to thine owne earth*, to that little quantity and rod of ground which nature hath proportioned vnto thee.

Nonne telluris tres tãm cubiti te expectant? Basil.

Ecce vix totam Hercules Impleuit vrnam,

Behold, great and victorious Hercules, the subduer of the monsters of the world, when hee was dead, and his bodie resolued into ashes, scarsely filled an earthen pitcher. Amongst other thy purchases, forget not to buy a field (as Abraham did) *to bury thy dead in; a potters field* such as they had at Ierusalem, bought with the price of bloud, wherein thy bones and the bones of thy sonnes and nephewes may bee bestowed.

His thoughts perish.

Now the thoughts of a man are endlesse. *Aboue all things, man hath an vnfaithfull heart*, sayth the Prophet, as deepe as the Sea, *vvho can finde it out?* I leaue it to the searcher of all hearts to examine. The ambitious hath his thoughts, as large as hell, such as Pyrrhus had, from Macedon to Greece, from Greece to Italy &c. The voluptuous his thoughts, *let vs eate and drink: Better is a liuing dogge then a dead lion.* The malicious his thoughts; *who vvill giue me of his flesh to eate?* The couetous his thoughts, *soule, take thy rest: to daie or to morrow we will goe into such a cittie, and there continue a yeere, and buy and sell, and gaine.* Such are the purposes and suppossals of men minding earthly things. But the *Lord knoweth the thoughts of men*

Iam. 4.

that

that they are but vanity. I would they were not groſſe impietie. And *they imagine ſuch counſailes as they are not able to bring to paſſe,* for their thoughts periſh. *Plus proficitur cùm in rem præſentem venitur,* there is more good done by one example than by many precepts. Perhaps I haue told you a tale as to men aſleepe, and now I haue done, you aske mee *vvhat is the matter?* This is the matter; if there vvere none other explication, the preſent ſpectacle before your eyes is the example of this precept, the life of this letter; and this precept the ſentence or moral of this ſpectacle. For if you will ask me of the perſon propoſed to your view what he was, ſurely he was *a Prince,* and a great ſtate of the land, and I may ſay of him as Dauid ſaid of Abner, *hodiè princeps cecidit in Iſraele,* this day is there a chiefe man fallen in England. If you demand further what he was by generation, I anſwer, one of *the ſonnes of men.* If, what by impotency and imperfection; vnable to helpe either himſelf or others, *there is no ſaluation in him.* If, whether he were mortal or no; yea: *for his ſpirit is departed from him.* If, what becommeth of his body; you ſee, we haue brought it to the earth, and *thither it muſt returne.* If, what of his minde; *his thoughts are alſo gone.* Laſtly, if you wil know the vſe, and take an aduiſe and counſaile out of all theſe, *put not your truſt in him,* nor in any the like fraile & mutable creatures. *Bleſſed is the man whoſe helpe is in the Lord, Non ille homo, aut ille homo, non ille angelus, aut ille angelus, not this man, or that man, not this angell, nor that angell,* but the God of Iacob the Lord of hoſtes *which made heauen and earth, the ſea and all that therin is, and keepeth his promiſe for euer.* He that not long ſince, was a glorious tree amõgſt vs, like the Cedar of Libanus, & his boughs were a ſhadow to theſe North parts, hath had the meſſage of the Lord by his angell accompliſhed vpon him, *heaw downe the tree;* and there is but a *ſtump* left, a remnant of that ſubſtance now to be hid & buried in the earth, til the day ſpring from an high, when the light of Gods countenaunce ſhall againe viſit it. Do you doubt of the fal of Princes? handle, & ſee his body that here lieth, examin his noſtrels, if there be any breath in them; his eyes, if they haue any ſight; his cheeks, if any colour; his veines, if any warm bloud; and then beleeue (as the Samaritans did) not becauſe of my word, but becauſe your ſelues are witneſſes vnto it. And as his bodie in life hath giuen you many an inſtruction; ſo let his dead and breathleſs corpſe, add one more vnto you of cõmon & ineuitable mortality. It hath bin the maner of ancient times to cõmend their dead; rather to teſtifie their good affection, and bemoane their loſſe, and hold out the lampe of their vertuous liues to others left aliue, than to gratifie the

Pſal. 94. Pſal. 19. *Cyprian.*

Auguſtine.

deceiued. Thus Dauid commended Saul and Abner; Eliz eus Elias; the Apoſtles thoſe Saints *vvhome the vvorld was not vvorthy of*; Nazianzen Baſil, making his follovvers in compariſon with him for his excellent parts, no more than an Eccho to the true voice. Thus Bernard lamented Malachy, complayning that his very bovvelles were pulled from him, and hee could not but feele the vvound. Our Sauiour prayſed the liuing, Iohn Baptiſt, the Centurion; Nathanael. Though vviſedome it ſelfe could not erre in iudgement, yet it is ſafer for vs to prayſe the dead than the liuing, the complement and periode of whoſe dayes wee haue ſeene expired; *quando nec laudantem adulatio mouet, nec laudatum tentat elatio, when neither he that praiſeth is moued with flattery, nor he that is praiſed can bee tempted or ſwell with vaine glory.* Praiſe a ſea-man when he is come to the hauen, and praiſe a vvarriour when he is brought to his triumph, not before. Such are the dead: whom wee ſhould fauour generally, if there were none other cauſe, *tantùm quia præceſſerunt*, onely becauſe they haue ledde the way vnto vs; but thoſe who haue beene honourable in their life-time, wee muſt follow with our ampleſt teſtimonies, not of friendſhip and affection, but of truth, and fulfill the bleſſings of God vpon them, what in vs lyeth, *that the righteous man may be had in euerlaſting remembrance.* For mine owne part, I come not at this time to giue titles to any man either liuing or dead contrary to deſert, nor to pronounce a ſentence with my lippes which mine heart gaine-ſayth. I know that the nature of praiſe is not *benigna hominũ verba ſed iudicia, the courteous ſpeech of men but their ſound iudgements*, and the ſeate or ſubiect thereof, *is not the praiſer* (for then the credite of the iuſt muſt ſtand in the mercy of flatterers) but *he that is praiſed*: as Pindarus anſwered one, who told him that he deſerued thankes for commending him, *Efficio vt vera dicas, the cauſe is in me not in thy ſelf, that thou ſpeakeſt truth.* According therefore to theſe rules, I haue thought it my dutie to break a boxe of ſpikenard amongſt you, and to fill the houſe with ſome part of that ſweet perfume, which his good name and memory hath left behind him.

2. Sam. 1.
2 Sam. 3
2. King. 2.
In Monod.

Ser. de tranſitu Malach.

Auguſt.

Laudа nauigantem cum peruenerit ad portum.
Teſtimonium veritatis non amicitiæ. Bern.

In fewe vvordes, this honourable ſhadowe, preſented vppon this ſtage of mortality, and now concluding his laſt act vppon the face of the earth, as hee was not great by parentage, ſo it was his greater commendation that hee became great by vertue. *Stemmata quid faciunt?* auncient and noble pedigrees are of little vvorth, vvhere the line of well-doing continueth not. And it is much more glorie to a man to beginne the honour of his houſe, than eyther to ende,

Meum genus à me incipit, tuum in te deſinit, Iphicrates.

or

or not to encreaſe it. What did it profit Cham, that hee vvas the ſonne of Noah? or hurt Abraham, that Thara his father vvorſhipped Gods of clay? or diſparage Timothee, that he was borne in Gentility? *Ingenuitas non recipit contumeliam*: honeſtie and vertuouſneſſe, how baſe ſoever the birth bee, is free from diſgrace. It was no preiudice to Socrates, that his father wrought in Marble, and that his mother was a mid-vvife; to Demoſthenes, that his father was a cutler; or Euripides, that his mother ſolde garden hearbs. Tullus Hoſtilius ſpent his infancy in a cottage, his youth in keeping ſheepe, his mans eſtate in governing the kingdome of Rome, but his olde age vvas ſo beautified with moſt excellent giftes, that it reached to the toppe of higheſt maieſtie. Moſes though hee were hid in a baſket of flagges, and caſt aſide amongſt bulruſhes, yet became a terrour to Princes. Ioſeph the ſonne of Iacob, who kept ſheepe for wiues, was exalted to be the ſecond ruler of Egypt. Saul ſought aſſes, and David followed the ewes great with young, yet the Lord hath lifted them both out of the duſt, and ſet them amongſt the Kings of the earth. It leaveth an encouragement to thoſe that are left behinde,

Chryſoſt. in illud Math. Patrem habemus Abrah.

Incunabula Tullij Hoſtilij agreſte tuguriuum cepit, &c.

Summos poſſe viros & magna exempla daturos, &c. that moſt rare men, and able to bequeath to the world great examples, both of vertue and learning, may be borne of meane parents.

Iuvenal. *Poteſt vir magnus è caſa exire.*

For the reſt of his life, as Cæſar in three words abridged that ſervice of his, *veni, vidi, vici, I came, I viewed, I vanquiſhed*; ſo three other wordes ſhall ſumme and comprehend the whole couſe of it. *Academia, Aula, Eccleſia, the Univerſity, the Court, and the Church of God.* The Vniverſity tried his learning, the Court his manners, the Church his wiſedome.

Touching the firſt as Petrus Chryſologus ſayde, that if in this preſent life there be any where a paradiſe, it is either in a Cloiſter, or in the ſchoole: ſo if there be any where a probation of learning, it is amongſt ſcholers. For popular iudgement is very ſufficient, *ſatis pauci, ſatis vnus, ſatis nullus.* A few are enowe, one enowe, none enowe, to heare and determine of ſuch matters. Therein how well he proved, let the tranſplanting of him from colledge to colledge, not by chance, or ſuite of friends, but adviſed choice, and not onely his ſitting at the feete of Gamaliel to heare, but his ſitting in a chaire to teach, bee arguments vnto vs.

1.

2. *Bonos recipere magis quàm facere conſueviſ.*

The manner *of a court is rather to take, than to make good men.* Therefore Bernard admoniſhed Eugenius the Pope *to chooſe men vnto him*

Viros probatos oportere deligi, non probandos, 4. de Confid.

him alreadie approoved, not to bee approoved after they were come. I will not censure the court of England. The Lord prosper both the roote and branches of it, and cause the light of his countenaunce to shine vppon the sunne and starres of that firmament. But I am sure, in that Court whilest hee lived therein, *non fuit vnus è multis*, hee was not a common man for his deserts, and yet for his paines, *fuit vnus è multis*, hee made himselfe a common man, in keeping as orderly and ordinary a course of preaching, as whosoever was most bound to do that service. And as hee had an office therein besides to waite vppon, so hee discharged it with fidelitie, not bearing the bagge like a theefe, but with such vprightnesse of conscience, that in the sight of GOD and men hee might iustly purge himselfe, *vvitnesse against mee if you canne, Whoome haue I ever defrauded?*

Lastly, the Church had a long experience of his government. Hee was thrice a Deane, and because hee was faithfull in a little, hee was made ruler over much; for hee was thrice also a Bishop. In the menaging of which weighty charges, malice it selfe spared him. Even that malice which blotted and blemished the names of most of the lights of this land, never accused him. But I call this the least credit of a thousand. One told Menedemus that Alexius praysed him, (an evill man;) Menedemus aunswered, but I will never be brought to prayse Alexius.

Plutar. de vitios. verec.

Concerning his last service in these his ecclesiasticall prefectures, As Paul told the elders of Ephesus, Act. 20. *Yee all knowe from the first houre that I cam into Asia, &c.* so from the first houre that he came into this province, you know his behaviour amongst you at all seasons, how hee kept nothing backe that was profitable, but taught you openly and throughout every Church, witnessing both to Iewes and Grecians, Protestants and Papists, repentance towards God, and faith towardes Iesus Christ.

He spent.

Shall I yet drawe my speech into a narrower compasse? As Paul witnesseth of himself, 2. Cor. 12. *so he both spent and was spent amongst you.* You cannot truely say of him, *Ditauimus Abrahamum*, we haue made Abraham rich, he hath not a shoo-thread, more than he brought at his first comming.

Nihil ex eâ quod meum diceretur præter cognomen retuli. Val. Max.

P. Scipio being called by the Senate to giue an account of his administration in Africke, made aunswere thus for himselfe. *Whereas I haue subdued all Africk to your government, I haue brought away nothing therehence, that may be called mine, but onely a surname.* What hath this

reverend

reverend Prelate gained and carried away with him by continuing amongst you these many yeares, saue onely the name of an Archbishoppe? In the consideration of whose estate, I cannot but remember a speech that Cato vsed in A. Gellius; *I haue neither house, nor plate, nor any garment of price in mine hands. If I haue any thing I vse it; if not, I knowe who I am. The world blameth mee for wanting manie thinges; and I them, that they knowe not how to want.* I neede not apply the speech. But will you haue the reason of all this? *Nepotianus noster aurum calcans, schedulas confectatur*; Our Nepotian contemned gold, and wholly gaue himselfe to follow his studie. And I am sure the commendation is that which Bernard gaue to Martin in his 4. of consideration: *Nonne alterius seculi est transire per terram auri sine auro?* Is it not an heavenly disposition, and fit for the other world, to liue in a countrey where a man may be rich, and not gather riches?

Si quid est quo vtar, vtor: si non ego scio quis sim. Vitio vertunt quia multis egeo; & ego illis quia nequeunt egere. *Lib. 13 Cap. 22 Hieron.*

Now touching the other member of my speech, his travaile and paines in his function, hee dealt both the gospell of Christ and himselfe amongst you, whose saying ever was, that which hee also tooke from a famous light of this land, One that was *Iulium sydus*, a Iewell of his age; *where should a preacher die but in the pulpit? Oportet Imperatorem in acie stantem mori*, a Generall must die in the fielde vppon his feete; and surely hee thoroughly perfourmed it. For when the infirmity of his body was such, that the least moving and stirring thereof by travaile, drewe his bloud from him, even then he drew out his breasts, and fedde you with the milke of Gods most holy vvorde, vvhereas the Dragons of the wildernesse are cruell in their best health, and regard not their young ones. Lastly (which is the last of all, because the ende is both triall and perfection, and in this sense, *Vnus dies par omni, one day is as much as all the rest*, for it is *aterni natalis*; the birth day of eternitie: and as the tree falleth, so it lyeth, and as wee goe out of this life, so wee shall be restored to that other) that you may not thinke he did, as the manner of feastes is, *at the beginning set forth good wine, and then that which is worse*; or that he kept one hoofe back from the full sacrifice, I vvill shortly repeat vnto you, what his ende was. Wherein I must vse that protestation before, that Seneca somewhere vsed; *Nunquam par fuit imitator authori, There is no equalitie betwixt one that imitateth and the author himselfe*: and *a thing done by way of repetition and rememoration, must needes come short of the truth.* Notwithstanding, this I can constantly affirme in generall, that all other care, and consultation, which the

He was spent.

Qualis exieris ex hac vitâ, talis redderis illi vitæ.

Semper citra veritatem et minor est similitudo.

the world might haue drawne him vnto, laid aſide, and not ſo much as named, he only applied himſelfe to make ſome profeſſion and promulgation of his faith. Which he ratheſt choſe to doe, as the Apoſtle ſpeaketh, Act. 10. *not to all the people*, but ἡμῖν μάρτυσι, *to vs witneſſes*, then Chaplaines in his houſe, *choſen of God*, to the ſame diſpenſation of the faith, wherein himſelfe had beene. His ſpeach was to this effect:

I haue ſent for you, to this end, that before my departure, I might giue ſome teſtimony of that faith wherein I haue hitherto liued, and am now to die. *What I haue receiued of the Lord, that I haue euer deliuered.* I haue read much, written much, often diſputed, preached often, yet never could I finde in the booke of God any ground for Poperie: neither haue I knowne any point of doctrine received in the Church of England, that is not conſonant vnto the word of God. Wherefore hee exhorted me (my colleague being then abſent) to continue in that building, wherein I had already layde my foundation; and becauſe I was now his ghoſtly father (which vvas the vnvvorthie name, a father beſtowed vpon mee a childe in compariſon) required that I would not neglect to repaire vnto him twiſe or thriſe before his ending. I told him, that hauing often in his life miniſtred ſo good comforts to others, hee could not want comfort to himſelfe. He granted it; but becauſe *omnis homo mendax*, (wherein wee tooke his meaning to be, that a man might flatter and beguile himſelfe) therefore hee againe required my reſort vnto him. I replied, that I thought it the beſt, and I feared would bee the laſt ſervice, that ever I ſhould doe vnto him. Howbeit, the comfortes which I had to giue, I could but powre into the outwarde eares; and that it muſt bee the ſpirit of God, which inwardly comforteth the conſcience. To this his anſwere was, *The ſpirit of God doth aſſure my ſpirit that I am the child of God.* I yet proceeded, You haue ſeene long peace, and many good dayes in Iſraell, I hope alſo, ſhall depart in peace, and leaue peace behinde you; Neither know I any thing in the world, wherewith your conſcience ſhould bee troubled. Hee finally concluded, *I doe in perfite peace of conſcience both with God and man.* So he licenſed me to depart, not willing (hee ſayd) to trouble me any more at that time. Indeed it was the laſt trouble, that ever in breath he put me vnto. For the next entrance I made, was iuſtly to receiue his laſt and deepeſt gaſpe. Of whome, what concerneth mine owne private eſtate, I ſay no more, but as Philip ſaid of Hipparchus being gone; *He died in good time for himſelf, but to mee too ſoone.* Thus hee that was ever honourable in the vvhole

Sibi maturè at mihi citò.

race

race of his life, was not without honour at his death. For, as Sophocles commended Philoctetes, at what time he was killed himselfe, hee killed others gloriously. *Hee fought a good fight*, both in defence of the faith, and in expugnation of heresies, schismes, seditions, which infest the Church. I call that labour of his, because hee made none other at that time, his last will and testament. Wherein the particular legacies which he bequeathed were these, 1. To my selfe (which I holde more precious than the finest gold) fatherly exhortation to go forward in plating the gospel of Christ which I had begun: 2. To the Papists wholsom admonition to relinquish their errors having no ground in the scriptures. And let them wel advise thēselues, that at such a time when there is no cause to suspect favour and partiality to the religion established, no place left to dissemble with God or man, *Tanti meriti, tanti pectoris, tanti oris, tanta virtutis episcopus* (as Augustine spake of Cyprian) so worthy, so wise, so well spoken, so vertuous, so learned a Bishoppe, gaue such counsaile vnto them. 3. To all the members of the Church of England, vnitie of soule and heart, to embrace the doctrine authorized. And lastly to himselfe, peace and rest in the assured mercies of God. This peace hee hath plentifull fruition of with the *God of peace*. For though hee seemeth in the eyes of the foolish to be dead, yet is hee in peace. And like a true Hebrew, hee hath eaten his last passeover amongst vs, and is past from death to life, where with vnspeakeable ioy of heart, he recompteth betweene himselfe and his soule, *Sicut audiuimus, sic & vidimus*, *As I haue heard, so now haue I seen and felt in the cittie of our God*; and with the blessed Angels of heaven, and all the congregation of first borne, singeth the *song of Moses*, a song of victorie and thankesgiuing, rendring *all blessing, honour, glorie, & power to him that sitteth vpon the throne, and the Lambe that was killed*, and that vndefiled Spirit which proceedeth from them both, by whome hee was sealed vp at his death to his everlasting redemption.

Εὐγενὴς καὶ θανὼν καὶ κτανών.